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THE PREDICTIONS OF Nostradamus,

Before the Year 1558.

FORETELLING

The Trial and Death of	King WILLIAM and
CHARLES I.	Qu. MARIES Reign.
The Parliamentary and Pro-	The Humiliation of the
tectionian Government.	King of France by the
The Burning of London in	present Confederacy; and
Sixty Six.	The Reformation of that
The Great Plague & Dutch	Kingdom.
War at the same time.	And the Return of the
King JAMES's Departure.	French Protestants.

Considered in a Letter to a Friend.

AS for Nostradamus's Predictions, I am satisfied from a thorough-examination of the Principles of Astrology, that it is a very vain thing to build any thing upon the Arts. But there are some of his Rhapsodies that are confined to such individuating circumstances, as I would fain hear your thoughts about them. He has not mentioned England much above 20 times, in his many thousand Verses; and yet here are near half that number of Predictions which have been fulfilled in our Age, to the greatest

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exact.

exactness, tho they seem incapable of being fulfilled above once, by the confining Characters of them. I will endeavour to render them more literally from the French, than others have done, that there may be no cavil about the sense of the words.

The Death of Charles I. is determined by these peculiar circumstances, never known before in the world; viz. The Death of a King of England by a Court of Justice; and that also by the Parliament; and this also after a time of Civil War in the Netherlands, as that of Holland and Flanders was, which ended at the Peace of Munster, 1647. It is also made to be succeeded by the Parliamentary Government, which no other King of England's Death or Deprivation had after it; and the French Alliance with the Usurpers is also added to it, just as the Royal Family was banished out of France.

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Centurie 9. Quatraine 49.

Gant & Bruxelles marcheront contre Anvers,
Senat de Londres mettra a mort leur Roy;
Le Sel & Vin luy seront a l'eauvers,
Pour eux avoir le Royaume en desarray.

Gainst Antwerp Gant shall Bruxelles with it bring;
The London Senate put to death their King:
The Salt and Wine shall then ingdurst him be,
For them to have the Realm in desarray.

By the Salt and Wine in the third Verse, is meant France, according to the use of that same term in Centur. 5. Quatr. 34. and in Centur. 10. Quatr. 7. And it is known, that the great product of that Kingdom for the King's Revenue, for Commerce with other Countreys, as well as for the chief support of its own Inhabitants, is their Wine and Salt; but is more especially its character in distinction from other Countreys, which it excels only in these two Commodities.

Gant and Brussels stand for the two general divisions of the Seventeen Provinces, as it is usual in this Book for Cities to signify Countreys.

The plainness of the terms in this Prediction, and the particularizing circumstances of its fulfilled to exactness, does strangely tempt one to be confident, that it could be no guess at a venture; and then indeed also shew from the first and third Verses of it, that the title of this Author is both figurative and prophetic, or mysterious.

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This would make one very really believe that the Protectorian Government was also foretold in the following Quatrain:

Centur. 8. Quatr. 76.

Plus Macolin, que Roy en Angleterre, un
Lieu obscur nay par force aura d'Empire;
Lasche sans foy, sans loy seignera terre,
Son temps s'approche si pres que je soupire.

In England, King shall under Butcher truckle,
A mean man force the Reth to him to buckle;
Faithless and lawless he shall bleed the Land:
A sigh to think his time so near at hand!

Here we have an obscure person taking the Government upon him soon after the Butchery of a King of England, and forcing the Nation to own him: and that also against Oaths and Promises, and the Law of the Land; and this also further determined to the times near *Nostradamus*. These circumstances shew the thing not capable of happening above once in the world. But when we find it also fulfilled in the Age next to *Nostradamus*, how is it possible not to be confident that these Verses can mean no other thing, but that single event only? And in this there is neither figurative nor mysterious expressions. The fixing this to the same time of the King's Death, with which the Parliamentary Government is joined in the former, does also shew, that the Protectorian Government must be just almost at the same time with that of the Parliament, or force (as it is said) the Parliament to acknowledge it.

After this encouragement, who would not verily believe, that the burning of London in Sixty Six was signified in what follows?

Centur. 2. Quatr. 51.

Le sang du juste a Londres sera faute,
Brullez par foudres de vingt trois les six:
La Dame Antiquie cherra de place haute,
De mesme secte plusieurs seront occis.

The just man's blood shall gush at London sin,
By Lightning huris, of twenty three the six:
The Ancient Lady shall fall from high place,
And many shall be slain of the same Race.

That which is rendred *twenty three*, does in the French signify twenty three, as well as twenty three. But the *six* in the French, being plural, determines it best to Threecore and six, and being used without a Substantive, it does in common use of speech denote only the date of years; as *Six*, without any thing else joined with it, signifies in *Seventy six*, or *Eighty six*: and such an use of Numbers, with-

put any thing numbred, is very frequent in the *Predictions Admirables* of *Nostradamus*. The term of *Lady* in the third Verse must, according to the use of Prophecy, signifie either *England*, or *London*, which is the same; as *Babylon* and *Samarita* are put for those Kingdoms, and are called Women, and *Ladies*, and Queens. And the character of *falling from on high*, joined here with the burning of *London*, is the same with those of *Babylon* in *Revelat.* chap. 18. together with the Antiquity and Greatness of it. So also in *Isaiah* chap. 47. and elsewhere. This prophetical use of these terms does determine their Application. — And then the slaughter of many of the same *Sex*, or *Race*, does well fit the *Dutch War* to the *English* loss. — To apply the *Lady* to the falling of *St. Paul's Church*, is without example in the kind, and is inconsistent with what is said of the *Lady* in the next *Quatrain*.

And that the next *Quatrain* does belong to the same things, appears from the mention of all the same things in it which are in the former: as that of *just blood to be revenged*; The *great Lady* joined with a *City*, which by the name of the *City-port* is the same with *London* in the former; and lastly, because it is the next Stanza to the former, with all the same things in it; as may now here be seen.

Century. 3. Quatr. 52.

La Grande Peste de Cité Maritime
Ne cessera, que mis en soie vengée
Du juste sang par pris d'après sans crime,
De la Grande Dame par feinte n'outragée.

The City-Port; Great Plague shall not be ended,
Until the death of just blood be avenged:
Galleys' condemn'd, for gain, upon pretence
To the Great Lady he had done violence.

Here the great Plague in Sixty Six is said to be for the same Crime, that the *Fire* and *War* are said to be for in the former *Quatrain*: And the King's accusation is here made to be a Charge of *Treason* against his Country, under the name of the *Great Lady*. This is a very determining circumstance: but how can this signifie the profaning of *Paul's Church*?

These plain Predictions would make one take notice of *Nostradamus*'s claim to inspiration in his Preface. And these being so very plain, one would expect something in him about so strange a change as the late Revolution was. Consider then the following *Quatrain*, which foretels the election of a King of England from the

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~~Low~~ Countreys, upon the loss of a former King; which cannot be conceived to be capable of being above once fulfilled.

Trente de Londres secret conjureront
Contre leur Roy. Sur le Pont l'entreprize:
Luy Satellites la mort desgouteront.
Un Roy eleu blond natif de Frize.

Thirty of London 'gainst their King devise;
On him about the Bridge the Enterprize:
His Guards for's death do with displeasure mourn
Elected King a Dutch-man fair-hair'd born.

The thing being a Prophecy, *The Death of a King* may be only the loss of State, and Dignity; as it several times signifies in the *Revelations*. The *Bridge* shews the King's going away by water; the *Thirty of London* agree well with the 29 Lords mentioned in the *Gazette*, Decemb. 11. - 88. at *Guildhall*, the *Secret Conspiracy* is the term that *Nostradamus* and all Papists would give to that meeting.

The Queens Succession seems also to be plainly foretold,

Centur. 4. Quatr. 96.

La Sœur aînée de l'Isle Britannique
Quinze ans devant le frere aura naissance,
Per son promis moyennant verifique
Succedera au Regne de Balance.

The eldest Sister of the British Throne,
Fifteen years older than her Northern Son,
On promis'd terms fully unto agreed,
Unto the Balance-Kingdom shall succeed.

The determining Characters of this Prediction are, 1. The eldest Daughter of England. 2. Born 15 years before a Brother, that is, the Duke of Cambridge, Anno 77. 3. Her admittance to the Throne upon condition, or a Bill of Rights first declared. 4. Succession as a Sovereign Queen. 5. With the Title of France, as Balance or Libra signifies here, and in *Quatraine* 42, 61, 70. of *Century* the fifth. And *Orange* is also in France; why not then a Kingdom to be hoped for there? That the Salique Law shall be abrogated in France, is this Author's mind in *Quatr.* 38. *Centur.* 5.

And the present King of France's Humiliation in Orange by the present Confederacy, seems fairly promised from hence.

Predictions Admirables 5.

Celuy qui la Principauté
Tiendra par grande cruauté,
A la fin verra grande Phalange,
Par coup de feu tres dangereux.
Par accord pourra faire mieux,
Autrement boira suc d'Orange.

He who the Principality
Shall keep with cruel Tyranny,
At last shall see a dreadful Troop,
Most dangerous for him to give fire,
Better b agreement to retire,
Else juice of Orange he shall lose.

Orange

Orange in the last Verse has the Principality in the first Verse to that only. And never was there such a Tyrant in it, as now yonder ever so dreadful a Troop of Confederates against him.

This is still further confirmed by these following Predictions.

Centr. 6. *Quatr. 1.*

Autour des Monts Pyrenees grand amas
De gent estrange secourir Roy nouveau
Pres de Garonne, du grand Temple du Mas
Un Romain Chef-le craindra dedant l'Eau.

About the Pyrenean Hills, great Bands
To assist a new-made King from Foreign Lands,
Near by the Garonne, the great Temple near,
A Roman Chief Him in the Sea shall fear.

The Garonne in the third Verse determines the signification of About the Pyreneans to any part of South-France Eastward. And the Roman Chief must then be the King of France.

With this agrees *Quatr. 9. Centr. 3.*

Bordeaux, Roüen, & la Rochelle joints
Tiendront toutour la grand Mer Oceanes;
Anglois, Bretons, & les Flamans conjoints,
Les chasseront jusques aux pres de Rouannes.

Bordeaux and Roan and Rochell join'd shall be,
To keep the Coasts of the great Ocean Sea;
Dutch, English, and French Britains all united,
Shall chase them to Rouannes fore afrighted.

In the following *Quatrains* we have the Reformation of the Kingdom of France about this time.

Centr. 5. *Quatr. 51.*

La gent de Dace, d'Angleterre, & de Pologne,
Et de Boeme feront nouvelle ligue
Pour passer outre d'Heracles la Colonne
Barcins, Tyrrhens dresser cruelle brigue.

The English, with the Poles, and men of Dace,
And the Bohemians, shall agree to pass
Hercules Pillars by a new-made league,
Spaniards and Tuscans drive on the fierce intrigue.

Quatr. 52. Ibid.

Un Roy fera, qui donra l'opposite
Les Exils elevez dessus le Regne
De sang nager la gent castillane
Et florira long temps sous telle ensigne.

To this a King shall opposition make,
The Exiles into the chief places take:
In blood, Hippolyt-like, the Cast Tribe lay,
And long time shall be flourish in that way.

The Opposition mentioned in the last *Quatraine*, does necessarily tie it to that before it, and the Confederacy in the first *Quatraine* had never

never any thing like it in the world; but the present Confederacy against the King of France and the Turk: It is a Confederacy from all parts of Europe, East, West, North, and South. And from thence it appears, that by passing *Hercules Pillars*, must be meant the Latin use of that phrase; that is, To go to the end of the world; which join'd with a great Confederacy, must signifie in Prophecy a very great design of Conquest. For, that it is not to go to *America*, appears from the situation of some of these Countreys. The King mentioned in the second *Quatraine*, against whom this Confederacy is, must be a Romish King, who has Monks and Friars in his Kingdom, as the *Chast Tribe* or People must signifie: And then the King must be the King of France: for there is no other Romish Prince excepted out of this Confederacy, but He. *Barcins*, or *Barcelonians*, stand for *Spaniards*, as *one City* is generally used in this Book for the whole People of that Nation. So also may *Tuscans* stand for *Italians*. Thus then do we see all here tied to this present juncture. And then the raising the *Exiles* above all, must signifie the advancement of the exil'd French Protestants to govern that Kingdom; and the *Chast Tribe* slain, must be the *Monks* and *Friars*, for rebelling against the Change: This is well expressed, by likening it to the Case of *Hippolytus*, who was torn in pieces for refusing to lie with his Mother-in-law; the true Church being but the Mother-in-law to those people, who will be pressed to enter into her Bosom and Embraces, but will judge it to be Spiritual Adultery. This agrees well with the 7000 to be slain upon the *Ascension of the Witnesses* in the 11th chap. *Revelations*, ver. 13. Upon this Reformation of France, the King is said to flourish a long time in this way; which intimates, that the Conversion shall be lasting.

From a reflection upon the late Revolution, compared with the other changes of the State of England within these hundred years, we may observe the fulfilling of what follows, contrary to all examples of the neighbouring Countreys round about us.

Centur. 3. Quatr. 37. C M H 3 11

Sept fois verrez changer gens Britanniques
Taints en sang en deux cens nonante ans.

In ninety and two hundred years, you'll see,
England seven times with blood will changed be.

This Change of England must be either seven Conquests of it by Foreign Nations, or seven Changes of the Governing Power of it within

in it self. *Seven Conquests* of Foreign Nations is unconceivable and unparallel'd for that compass of years. It must then be *seven Changes* of the Governing-Power of England. *Nostradamus* wrote this in the time of *Q. Elizabeth*. The first Change then was to *Kings*; the next was the *Parliament* after the Death of *Charles I.* Then *Protectors*; then *Kings* again: for the bustles after the *Protectors* were but a state of Anarchy, and struggles only for the King's return, which began with *Sir George Booth*. And besides, the whole interval was so small, not above one year, and three Scuffles of unsettled Powers only in that time, that none can account them settled Governments. Wherefore *Kings returned* were the fourth Change; and the late change to King and Sovereign Queen is the fifth; and we see it necessary from thence to have one Change more, and very likely two, before this Generation passes away. The *Blood* mentioned with the Changes, may signifie only the trampling down all opposition against it, or the end of the Plotters against the Government.

Thus you see with how little allowance for Prophecy, or mysterious expressions, these things are verified. But what to ascribe the Predicting Power to, I leave to your self. *Nostradamus* pretends to Inspiration, as well as to Astrology; and indeed, as I see many lucky hits from Astrology, without the least grounds from the force of its Principles: why may there not be the hand of some unseen Spirits in it, either for good ends, or to draw in some to a too great trust in unreasonable ways? The famous stories we have of *Nickson's*, and other ordinary persons Predictions, which can very hardly be doubted of, do satishe us, That men need not be very Wise, nor be extraordinarily Holy, to foretel things truly, where they have no grounds or reasons for it. However, I hope I have given you some diversion in this, and desire your opinion of all. I am

Your &c.

L I C E N S ' D , May 26. 1691. J. F.

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